	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	NM	NP	NF	NM	NS	NV
755 **Sucking Doctors: Payment for Curing**																
4983a. Shaman paid for curing	+	+	+	+	°+	+	+	+	+	+	+	+	+		+	+
4984. Negotiated fee	–	–	+	–	–	–	–	–	–	–	–	–	–		–	–
4985. Patient, patients' relatives decide amount of fee	+	+	–	+	+	+	+	+	+	+	+	+	+		+	+
4986. Fee paid to doctor before cure	–	–	–	+	–	–	–	+	–	–	–	–	–		–	–
4987. Fee shown to doctor, who smells it			–			°+	°+	+	+	+	–	–	–		–	–
4988. Fee paid after cure	+	+	+	–	+	+	+	–	+	°+	°+	+	+		+	+
4989. Fee set near patient during treatment	+	+	–	–	+	°+	+	–	–	–	–	+	+		–	–
4990. Shaman's guardian spirit also "paid"	–	–	+	°+	–	+	–	–	–	–	–	–	–		–	–
4991. Demands skins, hides, baskets, etc.	–	–	+	+	–	–	–	–	–	–	–	–	–		–	–
4992. Objects set up by patient during cure	–	–	°+	°+	–	–	–	–	–	–	–	–	–		–	–
4993. If treatment unsuccessful, doctor tries again	+				+	+		–	+	+	–	+	–		+	
o4994. Makes ... attempts only					3	3			3	–	–	2			·	
4995. If treatment unsuccessful, fee not offered or not taken	–	–	+	–	–	–	+	–	+	+	+	–	+		–	–
4996. If treatment unsuccessful, fee returned	+	+	+	+	–	–	–	+	+	–	–	–	–		–	+
4997. Treatment deemed unsuccessful if patient dies	+	·	+	+	·	·	+	+	+	+	+	–	+		+	+
4998. Within 1 to 6 months.	–	·	+	+	·	·	–	–	–	+	+	–	–		–	–
†4999. Within ... days	10	·	–	–	·	·	10	10	10	–	–	–	20		20	°20
5000. Assistants paid same amount as doctor	+	–	–	–	–	–	–	–	+	–	–	–	–		–	–
5001. Assistants paid less than doctor	–	(+)	–	–	+	+	+	–	+	–	+	+	–		–	–
5002. Doctor pays assistant out of own fee.	–	–	–				+	–	–	–	–	–	–		–	–
[683] 5003. Doctor liable for refusing case	–	°–	+	+	–	–	–	–	–	–	+	+	+		–	–
5004. May be accused of poisoning	–	–	+	–	–	–	–	–	–	–	+	+	+		–	–
5005. Liable to be killed	–	–	+	+	·	–	–	–	–	–	+	+	+		–	–
5006. Never decline case	–	–	–		+		+	–	–	–	–	–	–		–	–
[681] 5007. Unsuccessful doctors killed	–	–	+	+	–	–	–	–	–	–	–	–	+		–	–
Sucking Doctors: Beneficent Powers Other Than Curing																
756 787 °5008. Can capture "poison" sickening village			°+		°+	°+	+	+	+	+	+	+	–		–	–
5009. Goes into trance			°+		+	+	+	°+	+	+	+	+	–		–	–
5010. 2 men support him, when poison captured			+		+	+	+	+	+	+	+	–	–		–	–
5011. Can locate lost, stolen objects	–	+	+	+	+	+	°+	+	+	+	·	+	+		–	(+)
5012. Can see what is happening afar off	–	+	+	+	+	+	+	+	+	–	+	+	–		–	–
5013. What will happen in future	–	+	+	°+	+	+	+	+	+	+	+	+	°+		–	–
Sucking Doctors: Malevolent Practices																
756 5014. Shaman causes illness, death	+	+	+	+	+	+	+	+	°+	+	+	+	+		+	°+
754 5015. Talks to disease object (pain), sends it to victim			·	+	+	+	+	+	+	+	+	+	–		–	–
5016. Disease object put in food	–	–	–	–	+	–	+	+	–	–	+	+	+		+	–
5017. Disease object put under victim's doorstep			–		°+	+	+	+	–	+	+	+	–		–	–
°5018. Disease object sent to sicken entire village			+		+	+	+	+	+	+	+	+	+		–	–
5019. Disease object applied to person's body	–	–	–	–	+	–	+	+	–	+	+	+	+		+	–
5020. Scorpion's tail applied to body, or person's urine													–		°+	–
5020a. Ashes, water, dirt thrown toward victim			+								+	+	+		+	–
5021. Disease object pointed at victim	–	–	–	–	°+	+	+	+	+	+	+	+	+		–	–
5022. Thrown at victim	–	–	–	–	–	–	–	–	–	+	–	+	–		–	–
5023. Blown off hand at victim	–	–	–	–	+	+	+	+	+	+	–	+	+		–	–

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MP	NP	NM	NS	MV
5024. Blown through pipe	–	–	+	–	–	–	–	+	.	+	+	+	+		–	–
5025. Blown with smoke			+	–	+	◔	+	+	.	+	+	+	+		–	–
5026. Disease object put in pipe; pipe offered victim	+	+	–	–	–	–		+	.	+	+	+	+		–	–
5027. Disease object, evil spirit may use tiny bow	–	+	–	–	–	–	–	–	+	+	+	+	–		–	–
5028. Shoots at victim	–	+	–	–	–	–	–	–	+	–	+	+	–		–	–
5029. Shaman talks to animal spirit, sends it to victim	◔	+	+		+						+		–		–	–
5030. Disease object injected by animal	+	+	–	–	◔	–	–	–	–	–	–	.	–		–	–
5031. Dreaming of doctor may cause illness.	+	+	+	+	–	+	+	–	+	+	–	+	+		–	–
5032. Dreaming of animal may cause illness.	+	+	–	–	–	–	–	–	–	–	–	.	–		–	–
5033. Shaman steals victim's soul	–	–	–	–	+	+	+	–	+	+	–	+	+		–	–
5034. Heavy fall may also cause soul loss	–	–	–	–	+	–	◔	◔	◔	◔	+	◔	◔		–	–
5035. Shaman causes minor injuries that lead to death	+	+	+	+	–	◔	+	+	+	+	+	+	+		–	–
5036. Curing doctors hired to kill	+	+	+	+	+	+	+	+	+	+	+	+	+		+	–
5037. Malevolent doctor killed	+	+	+	+	+	+	+	+	+	+	+	+	+		+	–
5038. Burned to death	–	–	–	–	–	–	+	–	–	–	–	–	–		–	–
5039. Jumped upon, neck broken											+	+	+		–	–
5040. Shot with bow and arrow	+	+	+	+	◔	+	+	–	+	–	–	+	◔		+	–
5041. Poisoned by another shaman	+	+	+	+	◔	+	+	+	–	+	+	+	–		–	–
5042. Chief's consent necessary	–	–	–	–	+	+	+	–	+	+	–	◔	◔		–	–
5043. Relative of victim kills doctor	+	+	+	+	+	+	+	–	+	–	+	+	+		+	–
5044. Chief kills doctor	+	+	+	+	>	–	–	–	–	–	.	+	–		(–)	–
5045. Chief hires killers	+	+	–	–	+	+	–	–	+	–	.	+	+		–	–
5046. Woman may hire killers	–	–	+	+	+	+	+	+	–	–	.	+	+		+	–
Sucking Doctors: Competitions																
5047. Competitions of sucking shamans	◔	◔	(+)	–	–	–	+	–	–	◔	+	–	(+)		–	–
5048. Male shamans only	+	+	–	–	–	–	+	–	–	–	+	–	–		–	–
5049. Sing, chara opponent	–	–	–	–	–	–	–	–	–	–	+	–	–		–	–
5050. Shaman sings	–	–	–	–	–	–	–	–	–	–	+	–	+		–	–
5051. Shakes cocoon rattle	–	–	–	–	–	–	–	–	–	–	–	–	+		–	–
5052. Is "shot" by sun	–	–	–	–	–	–	–	–	–	–	–	–	+		–	–
5053. Shamans boast of power	+	+	+	–	–	–	+	–	–	–	.	–	–		–	–
5054. Exchange pipes filled with tobacco.	+	+	.	–	–	–	+	–	–	–	–	–	–		–	–
o5055. Inhale from pipes ... times	5	5	.	–	–	–	3	–	–	–	–	–	–		–	–
5056. Overpowered shaman cures self	–	–	.	–	–	–	–	–	–	–	+	–	–		–	–
5057. Overpowered shaman cured by winner.	+	+	.	–	–	–	+	–	–	–	–	–	+		–	–
5058. Sometimes dies	–	◔	.	–	–	–	.	–	–	–	+	–	–		–	–
5059. Contest held publicly	+	(+)	–	–	–	–	+	–	–	–	–	–	+		–	–
5060. Contest held privately	+	+	–	–	–	–	–	–	–	–	+	–	–		–	–
Singing Shamans																
5060a. Singing shamans recognized	–	(–)	+	R	–	+	–	◔	–	–	◔	◔	◔	◔	◔	–
5061. Men	–	–	–		–	+	–	+	–	–	+	+	+	+	–	–
5062. Women	–	–	–		–	+	–	+	–	–	–	(+)	–		–	–
5063. Power acquired during sleep	–	–	.		–	+	–	–	–	–	+	+	+		–	–
5064. Power acquired by vision, often unsought	–	–	.		–	+	–	+	–	–	–	–	+		–	–
5065. Knowledge acquired by instruction	–	–	+		–	–	–	–	–	–	–	–	–		–	–
5066. May also be sucking doctor	–	–	–		–	–	–	–	–	–			+	+	–	–
5067. Limited power only	–	–	–		–	+	–	+	–	–	+	+	–		–	–
5068. Use outfit bundle	–	–	–		–	+	–	–	–	–	–	–	–		–	–
5069. Kept inside house	–	–	–		–	+	–	–	–	–	–	–	–		–	–
5070. Buried with patient if latter dies.	–	–	–	–	–	◔	–	–	–	–	–	–	–		–	–

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
5171. Instruction	−	−	−	−	−	+	−	+	+	+	−	−	−		−	−
5172. Supernatural experience	−	−	−	−	−	+	+	+	+	+	−	−	−		−	−
5173. Sings	−	−	−	−	−	+	+	+	+	+	−	−	−		−	−
5174. Goes into trance	−	−	−	−	−			+	+	+	−	−	−		−	−
5175. Tells who hid or stole money	−	−	−	−	−	+	+	+	+	+	−	−	−		−	−
5176. Tracks money, if hiding place changed	−	−	−	−	−	+	+	−	+	+	−	−	−		−	−
5177. Talks to piece of money	−	−	−	−	−			−	+	−	−	−	−		−	−
5178. Listens to hear money singing	−	−	−	−	−	−	−	−	+	+	−	−	−		−	−
5179. Functions when money is lost	−	−	−	−	−	(+)	+	+	+	+	−	−	−		−	−
5180. Performs at any public ceremony	−	−	−	−	−	+	−	+	+	+	−	−	−		−	−
5181. Money hidden, to test shaman	−	−	−	−	−	+	+	−	−	+	−	−	−		−	−
Witchcraft																
Black Magic																
5182. Love medicine	+	.	−	+	−	+	+	+	+	+	+	+	−	−	−	−
5183. Roots	+	.	−	−	−	−	−	−	−	−	−	−	−		−	−
5184. Hair treated with formula, blood								+	+	+	−	−	−		−	−
5185. Songs			+			+	+	+	−	−	+	+	−		−	−
5186. "Diamond" (charmstone)						+	−	−	−	−	−	−	−		−	−
5187. Poisoners distinct from doctors	+	−	+	+	−	−	−	+	+	+	+	.	+		+	−
5188. Men only	+	−	−	+	−			+	−	−	−	.	+		−	−
5189. Have power from various animals	−	−	−	−	−		−	−	−	+	−	.	−		−	−
5190. From evil spirit	−		−	−	−		−	−	−	+	−	.	−		−	−
5191. Have knowledge of herbs	(+)		+		−								+		−	−
5192. Shamans, poisoners practice contagious magic.	+		+	+	+			+	+	+	+	+	+	•	+	−
5193. Poisoner, curing shaman hired to revenge refusal of girl	+	+	+	+	+	+	+	−	+	+	+	+	+		+	(+)
5194. Make girl crazy, or kill her outright	+	+	+	+	+	+	+	−	+	+	+	+	+		+	(+)
5195. Colored lights (transformed witches) cause illness	−	−	+	+				+	−	−	−	−	−		−	−
5195a. Epidemics caused by spirit creatures	−	−	−	−				+	+	+	−	−	−		−	−
Prayer, Offerings																
5196. Prayers frequent by all	+	+	−	(+)	+	+	+	+	+	+	+	+	+		+	+
5197. Offerings of food at meals	+	+	−	−	+	−	−	−	−	−	+	+	+		+	+
Eagle Ceremony																
5198. Special observances connected with eagle.								(+)					−	−	+	−
5199. Eaglets captured alive													−	−	+	−
5200. People eat acorn soup on spot													−	−	+	−
5201. Eaglets kept tied by leg													−	−	+	−
5202. Killed when grown													−	−	+	−
5203. Feathers plucked out													−	−	+	−
5204. Beads put on body													−	−	+	−
5205. Eagle buried in basket, like person													−	−	+	−
5206. Owners cry at funeral, as for person.													−	−	+	−
5206a. Chief only uses eagle feathers								+	−				−	−	+	−
Kuksu																
Initiation (Boys)																
5207. Tossed	−	−	−	−	−	−	−	−	−	−	−	+	.		−	−
5208. Over fire	−	−	−	−	−	−	−	−	−	−	−	(+)	.		−	−
5209. Held over fire												(+)	.		−	−

000 Sucking doctors: malevolent practices; competitions.--

5014. WM: "Long time ago, doctors could [and did] poison other people if they wanted to [as well as cure people], but they didn't do it much. A doctor would always go up on mountain [if he wanted to kill someone]; he had his feathers, and his 'boy' [pain]; he'd talk to boy, tell it he would hire him to kill a man or woman; he'd send that poison out to kill someone--another doctor, or just an ordinary man or woman." MV: Informant commented, "As long as I've been living here, I've never heard of it [sickening by shaman] here; up in the mountains they have poisoners (yompati)." MV: Sickness caused chiefly by dreaming bad dreams.

5017. At: "If person has nice clothes, evil shaman may come around and tell that person he wants them. But person--perhaps young boy--may say, 'Those are the only clothes I have; I can't let you have them.' Then a bad shaman would put his poison down on trail, or by door of boy's house; the boy steps on it; he's sick, next day he dies, before sun-up. The doctor never gets the clothes; he's just angry [and does this for revenge].

5018. See elements 5008-5010.

5020. NS: Shaman puts scorpion tail under his long fingernail on index finger and sticks victim with this tail; victim dies. "A doctor (yomusi) tried to stick my grandmother that way; instead he stuck one of my mother's brothers, who was baby then; that baby died before morning. My grandmother's relatives were angry and tracked the doctor to Indian Diggings and killed him." No formula spoken to tail. Also, shaman uses liver with rattlesnake poison in it, sticks his arrowheads in this liver, then shoots at person. "A doctor shot an old woman who wouldn't marry him with one of these poison arrows, here." Also, shaman sticks his scorpion tail into spot where victim has urinated; latter cannot urinate after this, and dies. Children warned to urinate over bush for this reason.

5021. At: Disease object put on end of willow stick, and stick pointed at person. Then doctor's "power" takes poison over and puts it in the victim. Shaman "smokes, smokes, and sings all night; he eats no meat, acorn soup, anything (but can drink water) for 1 night and day."

5025. AW: See note 4834 AW.

[754] [756] 5029. K1: Spirit sent to person to give latter bad dreams; victim sickens from them.

5030. At: Shaman's animal also sometimes attacks person, actually chews him.

5034. AE, WT, WM, WS, MF, NF: Less serious than if shaman steals soul.

5040. At: If shaman's animal has actually attacked victim (see note 5030), "long time afterward the victim will find out [who sent animal out]; people will caution him not to mention his knowledge, saying 'Maybe his friend [animal] will hear, listening around here, and tell him [shaman].'

But if he knows how, she will waste away within 5-6 years. If he knows nothing of way to do it, he himself will die, too. This has to be done by suitor himself [can't hire anyone to do it for him], secretly."

5185. SW: "There was a song which anyone who knew, could use" [to make girl fall in love with person]. Flute not used. AE: Use the man's or girl's name in song, to charm desired person; then man or girl will come to singer. WT: When such song sung, it will make girl "marry her uncle, even." Also sing songs to be rid of member of opposite sex one does not love. Either man, woman uses love songs. MF: Sing with flute (ya'lulu).

5187. SE: Poisoner (k'ephoaki) "not real doctor, who dances, but anyone, man or woman, who knows how to witch with victim's hair or excrement." WS: No special term for poisoners. All these poisoners could do is to take their own poison off victim; could not cure persons otherwise. NF: Persons who "dope" victims (yompa) rub "some sort of dope on their hands," and lay their hands on victim's body; victim then dies.

5191. SE: Pound lizard scalp and frog together, mix them in person's food, to poison person.

5192. Recite formula, generally, over hair, clothes, spittle, footprints, or excrement of intended victim. SE: Hair or excrement. WT, WM, WS: Hair only. At, MM, MF, NS: Poisoners who practice contagious magic are also sucking shamans. At, MM, MF, NF, NS: Poisoners who administer "dope" are not sucking shamans. NM: If want to spoil hunter's luck, burn deer bone taken from deer he has killed. NS: To make boy lucky in hunting, his grandfather, if a shaman, doctors boy's bow and arrow; moves it (no formula, song); or straightens and rubs boy's arms. Refer to this latter as na'k (same term as that used for straightening an arrow). For several other examples of contagious magic see note 5020.

5193. If girl refuses to marry man, or father refuses to sell daughter in marriage to certain man, poisoner hired.

5194. SE: Poisoner picks up victim's hair or excrement with stick, talks to it, wishes victim bad luck. Girl victim "goes crazy"; apt to go to edge of cliffs, singing, and to run around from one man to another. Girl has to be taken to curing shaman, who tells victim name of poisoner; victim then confronts poisoner, and makes latter take his or her poison off; this is done by poisoner blowing on victim, and singing. SW: Poisoner makes girl crazy, so she will never amount to anything. Sucking doctor can take medicine off the girl, and cure her. At: If girl made crazy thus, her father goes to shaman, perhaps same one who witched her, and asks him to cure girl. Shaman looks girl over, says he can do nothing for her; father then goes to another doctor, who pulls out "pain" evil shaman has put in girl, and talks to it; pain tattles on its possessor, evil shaman, and tells curing shaman all that has been said be-

3:Stern E-4,5 (1949-1957) 1965 NR10 Klamath NR10 •
Modoc NS17

[Klamath Reservation]

In such a sphere, and in relations with strangers beyond, the myths picture encounters fraught with possible danger. They may be initiated by a trucial period which endures until, by proper guest-host behavior, by a claim of kinship or on the other hand by an act of aggression, the issue of "friend or foe" is precipitated. Hospitality dictates that one receive and feed the stranger, though a visiting kinsman brings a gift of food or otherwise repays the kindness. If, however, hostility is decided upon, it rarely becomes open: instead, both sides proceed indirectly, under the guise of amicability, and employ followers or auxiliaries to encompass the destruction of the other. It is here that the prescient qualities of the hero, his access to assistants and to supernatural forces, are decisive.[19]

In ethnographic reality, the outer limits of society are marked by the boundaries of common speech. Beyond this, the Klamath maintain amity with the Molala, intermittent friendship and hostility toward the Warm Springs and other Columbia River Sahaptin, who sometimes raid them, and toward the Paiute; inveterate hostility toward the Takelma of the upper Rogue and other peoples west of the Cascades; and a predatory aggressiveness toward the Pit River and Shasta to the south, whom they increasingly raid for slaves and loot.

The horizons of such a society are not wide. With the exception of the shaman, a part-time specialist, each man and each woman has much the same skills and knowledge as his fellows. The aberrant individual can do no more than assume the dress and behavior of the other sex, ascribing his action to supernatural dictate. The transient forms of the community and the informal constraint it imposes, the paucity of activities that demand concerted action, go hand in hand with a permissiveness in the individual. When this takes aggressive form, it may threaten the very fabric of society.

The covert expression of hostility is likely to invest relations beyond the natal family with fear and mistrust. Revenge can take the form of murder from ambush, sorcery to engender the illness or death of the enemy, or the stealthy destruction of his property.[20] One frequent cause of open slayings, and of the feuds that ensue, is suspicion that a shaman has brought about the death of one's kinsman. Commonly, such charges are leveled

3:Stern E-4,5 (1949-1957) 1965 NR10 Klamath NR10 •
Modoc NS17

[Klamath Reservation]

against a member of another band or tribe, but malevolence or greed, it is thought, may sometimes lead a shaman to compound the illness or death of a fellow bandsman; and sometimes his spirits may act independently of him to bring the same end. Klamath recall with horror the unnatural event which took place in the present decade of the present century, when that suspicion caused a woman to slay her own mother for the fatal bewitchment of her child.

To end a description of the aboriginal life of Klamath and Modoc in this manner is to risk too somber a balance. Loosely structured in society, modest in scale, precariously balanced against the winters, their cultures made possible a good life in which dignity and worth had a place. That those were not, however, the halcyon days sometimes depicted today is intimated by the words spoken in 1873 by the Klamath leader, Henry Blow. If they exaggerate as almost certainly they do, they still possess an essential truth:

> Before the Bostons came there was no law. The strongest man took what he wanted and the man who had the most property and the most friends was the chief. It was a bad country in those times. Some men were bad and took away the property of other men. If a man was poor and had no friends, and had a beautiful squaw, some stronger man would steal his squaw and kill him if he resisted.[21] Might was right in those days and there was much fighting and killing everywhere. If a man was jealous because another was getting rich and had many friends, he would steal into his lodge and kill him when he was asleep, or lay in ambush to kill him as he went by. Those were bad times as we see now, since the Bostons have come and made law to protect every man's rights and property.[22]

3:Stern E-4,5 (1949-1957) 1965 NR10 Klamath NR10
Modoc NS17

[Klamath Reservation]

1850. Aggressions by Northern Paiute bands led to similar large-scale forays into the country east of Silver and Summer lakes. The almost endemic condition of warfare and the enlarging scale of operations, together with the lucrative trade in booty, brought about the emergence of a chiefly class, the members of which based their power upon eminence in war and possession of wealth, including slaves.[10] Their successes attracted followers, and common interest as well as kinship prompted them at times to cement alliances with shamans.

Thus they drew into their hands coercive powers of no mean weight, for, as Henry Blow observed, "this [shamanistic] power was used by the chiefs to get rid of rivals and there are some of us old enough to remember of doctors being paid to kill certain persons and of their foretellings of the exact day they would die."[11]

The rise of the chiefs helped to knit together tribal loyalties. A war party formerly consisted of only those among the able-bodied men who were inclined to fighting, but a successful leader increasingly transcended tribelet parochialism, drawing followers from diverse hamlets and villages across the Klamath country. As warfare became a way of life, the occasional allegiance rendered while in the field became an enduring acknowledgment of worth.

In the growing eminence of the new leadership, hereditary principles may have been operative. Chiloquin mentions his father as having been a chief on Klamath Marsh, his own brother as a subchief, and a sister as a chief. The father of Dave Hill, a rising young war leader, was a village chief; while Allen David, later head chief in reservation days, was the brother of Captain George, a Klamath Lake chief. That family eminence was not essential, however, is shown by the personal history of Lileks, of good—but not chiefly—background. Lileks was a transvestite in his youth until a supernatural experience vested him with the power that was to lead him to be head chief of the Klamath.[12]

A minor factor in these developments may have been the interest of the whites in the centralization of tribal power, in order that they might deal more effectively with responsible leaders. In 1844, Elijah White, then Sub-agent for Indian affairs met with some Klamath and Molala who had ridden into the

3:Stern E-4,5 (1949-1957) 1965 NR 10 Klamath NR 10

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*657 *648 756 198

> To prevent a *practice* is one thing, to change the belief in the theory which actuated that practice is quite another thing. Thus while it is very true the *practice* of medicine by Indian doctors is abolished yet I am fully warranted in saying that there is not half a dozen Indians on the Reservation who are not as firm as ever in the belief of "spiritual medicine." Even Head Chief Allan David grave, sedate, and logical as he is in most things, acknowledged to me the other day that he *still believed* and was afraid to punish the Doctors.[3]

Notwithstanding his appreciation of the difficulty in eradicating belief in this way, Meacham continued to war against the shamans, causing Link River Doctor, whom Knapp had imprisoned, to be arrested and tried for having openly defied the order against shamanistic practice.[3] Meanwhile, he hailed the ministrations of the agency physician as demonstrating "that an efficient, patient and intelligent physician can do more than almost any other person in rooting out thier [sic] faith in thier own 'spiritual' medicine, and thus opening the way for the white man's customs, laws and religion."[4]

Not all shamans were initially singled out, for many were held in esteem. Of his paternal grand-aunt, a shaman, a present-day informant recalled, "She was like a preacher and all respected her. Chief Chiloquin always called her first when he had a meeting because she had a good brain. . . . Sally had a strong power [i.e. tutelary spirit]. . . ."[5] Tecumseh, an early Agency employee and Dave Hill's companion during the lyceum tour of 1875, was a noted shaman. It was the parvenu chiefs, replacing Lileks and Chiloquin, who abetted the Agents; and initially, as in the code set forth by Dave Hill, their censure was directed only against sorcery. Indeed, Hill's wife wrote him that she had taken their ailing child to a female shaman to be cured.[6] As Henry Blow remarked, "Since there is a white man's law among us the doctors are afraid to kill for malice or money as they did long ago, but exert the same power to heal the sick as they did."

*657 *648 756 622 177 178 [754]

Significantly, when the court of chiefs tried Doctor John, a shaman, for having bewitched and thus slain another, the chief witness against him was Sally, the woman shaman mentioned above, who testifyed that in her dreams her shamanistic powers had seen those of the accused.[7]

In 1880, Nickerson took a further step toward reducing the number of shamans, but thereby gave those who remained a

539 755 Wudoká hushtsóχa sha kíuksas sálχitnuk kléksht húnk snawédshash.
Struck (and) killed they the conjurer for being bewitched (and) having died this woman.

627 Tsúi sa lúluksla snawédsh kíuksam síuks; hû'nk sa kíuksas ă'mpĕle
And cremated the woman by the conjurer killed; him they the conjurer brought back
tchi'shtal, tsúi sa lúluksla máklaks. 3
to (his) lodge, and cremated (him) the people.

NOTES.

68, 1 etc. This is a pretty good illustration of the method of doctoring by suction adopted in similar tamánunash cases. Persons sent out to call for the conjurer do not enter his cabin, but loudly halloo outside till he appears; in this instance he is supposed to sing his medicine songs amidst the solitary wilds of the mountain slopes.

192 177 68, 1. mû'ntch-gi'tk. This temporal adverb places the mode of punishment described by the informant among the *ancient* customs of the people. Compared to what is stated here, the trial of Doctor John shows a material modification in the dealings with suspected conjurers, attributable to the influence of the white population.

192 193 68, 1. 10. salχítn is always used in a passive signification, "to be afflicted with the tamánunash spell or bewitching power", which conjurers can send out at will.

68, 1. 2. The words inclosed in quotation marks *anticipate* all that follows up to 68, 10.

68, 2. 8. a-i. This particle has the signification: "undeniably, evidently".

754 68, 5. shû'ta hû'nk. The "working" of a conjurer on a patient's body consists in rubbing, pressing, magnetizing, in blowing on it, and in pouring water over the face or
753 other parts. Sucking out the object which caused the disease is of course the principal operation called for to effect a cure.

68, 5. mû'ns; it is not stated whether this hánshish was a frog, a worm, a small stick, or any such thing; this is immaterial, for the Indian strictly believes that the article was removed from the patient's body and that it caused the disease.

192 68, 6. hántsantking and 68, 8: shúkpaltakiug stand for hántchantki ging and shukpalítki ging; cf. shû'kpĕli.

192 193 68, 6. hántchipka properly means: "he sucks towards himself"; husatchipgápĕle "he throws up again to himself"; viz. into his mouth, so as to be able to take it out with his hands.

68, 7. lútatkish is the conjurer's assistant. His office is to repeat his tunes or speeches before those present in the lodge, to expound or explain his sayings, to start songs and tunes in his stead, and to perform such manipulations as mentioned here.

68, 8. k'lû'kah, contracted from k'lúkápkash, the dead, the deceased; k'lekápkash telshámpka, to be on the point of death.

192 68, 8. tché-ulχa: he rises from his seat on the ground, or on a blanket near the patient's couch, for the purpose of leaving.

756 69, 1. hushtsóχa. The killing of a doctor or doctress by the relatives of the patient who died under his or her treatment was nothing unusual in the Columbia Basin until quite recently. In some tribes the third failure in curing brought certain death on the conjurer, especially when he had received his reward in advance.

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

177; 2. "There are two of us black bear cubs" refers to the circumstance that in mythologic tales two cubs only are found to belong to one bear family. Compare what is said of the gíwash, 177; 14. and *Note* to 118, l. 7.

177; 5. The name of the young antelope is very differently pronounced. Its ears (mumû'atch wil'hágam) form the subject of a shuí'sh.

177; 13. Koyóma. The same idea is met with in 169; 56. 186; 24.

177; 14. gíwash (the í pronounced short) is the long, gray-colored squirrel.

178; 7. Pápkash. This song of the lumber-boards was more completely remembered than the one quoted 155; 18.

178; 12. Pä'ksh. A similar tobacco-pipe song is to be found 167; 33.

178; 13. welékag. Here as well as in all other portions of the globe the idea of sorcery and witchery is associated with that of old women (welékash, old woman; welekága old woman's spirit). Welä'χatka, to travel around or appear as an old woman's spirit.

Nánuktua kiúksam shuí'sh.

SUBJECT LIST OF VARIOUS KINDS OF INCANTATIONS IN USE AMONG THE KLAMATH LAKE PEOPLE.

Obtained from "Sergeant" Morgan.

Yámash kiúksam shuí'sh, mû'ash, tχálam[illegible]wash, slä'wish, paíshash, lëmé-ish, lúepalsh, któdshash, gulkásh.
North wind has an incantation-song, south wind, west wind, east wind, gust of wind, cloud, thunder, lightning, rain, rain mixed with snow.

Sáppas kiúksam shuísh, sháp'sam stutí'sh; yaína, wálidsh, ktá-i sû'- 3
Sun has a tamánnash-song, moon-son; mountain, rock-cliff, rocks
smaluatk, hä'nuash, yatí'sh, sámχa-ush, é-ush, wélwash, káwam, wäyá-
spotted, upright rocks, upright rocks, smaller, rocks in river, lake, water-spring, cal-spring, floating
lapsh.
ice.

Snáwedsh kiúksam shuí'sh, welékag, tsákiag, tsákiaga tsû'χatχant; 6
Woman has a tamánnash-song, old woman's spirit, little boy, little boy restless;
k'mutchä'witk: kó-idshi shuí'sh génti kä'ilati.
the old man; (is) an untoward song in this country.

Gû'tkaks kiúksam shuí'sh, gudítguls, shíllals, tátktish, lulúlish, tiló-
Small-pox is an incantation, belly-ache, diarrhœa sickness, pain, cramps, cause
takna, tiä'mish. 9
of sickness, hunger.

Munána tatámnish kiúksam shuí'sh, këláyua, múkukag, wáshlaag,
Male has a tamánnash-song, ground-mouse, field-mouse, chipmunk,